

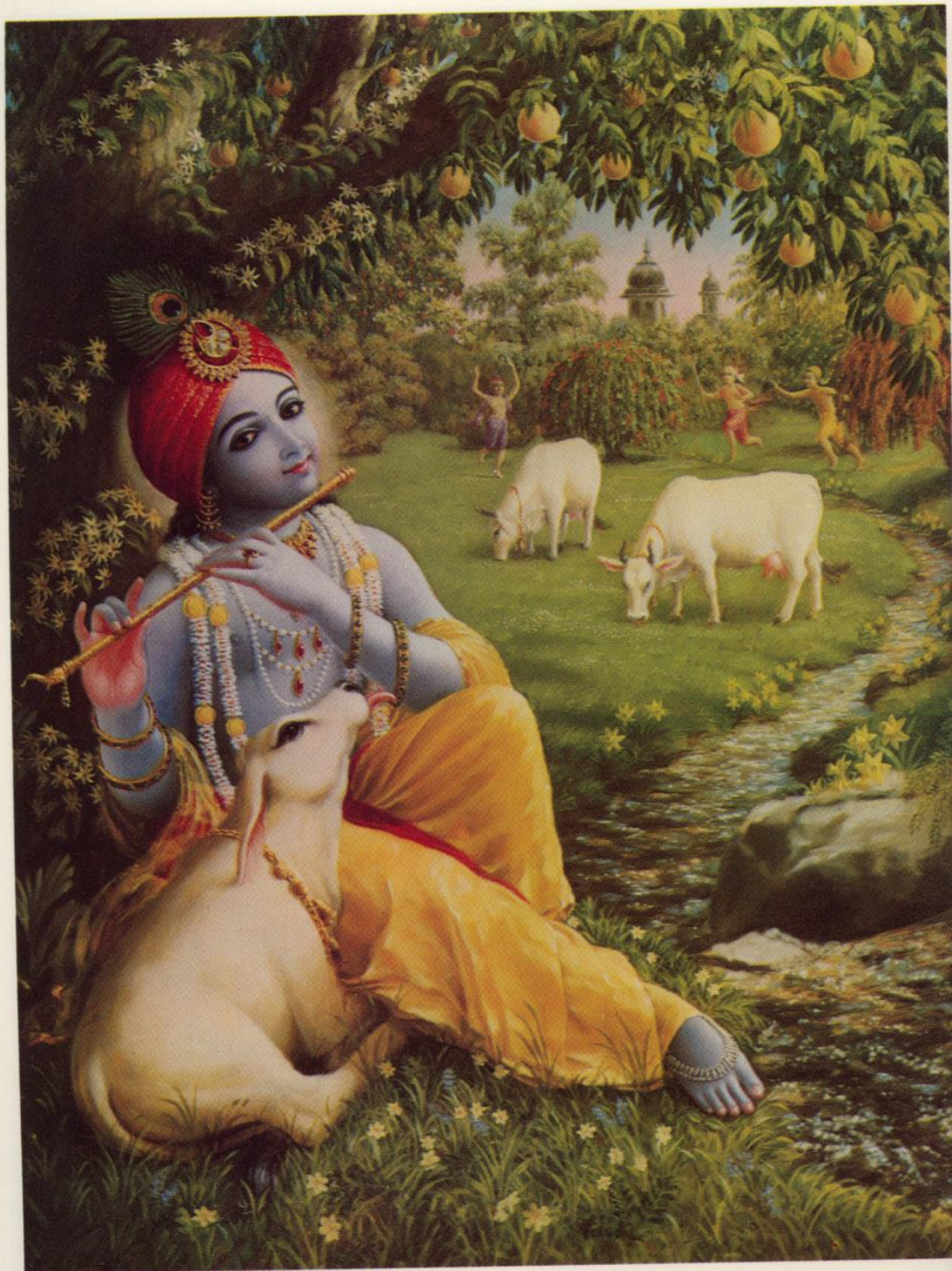


Plate 7 Bhagavān Śrī Kṛṣṇa is the Supreme Personality of Godhead. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda, the cause of all causes. (pp.17-18)

Chapter 2: Contents of the Gita Summarized

TEXT 2

sri-bhagavan uvaca
kutas tva kasmalam idam
visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna

SYNONYMS

sri bhagavan uvaca—the Supreme Personality of Godhead said; *kutah*—wherefrom; *tva*—unto you; *kasmalam*—dirtiness; *idam*—this lamentation; *visame*—this hour of crisis; *samupasthitam*—arrived; *anarya*—persons who do not know the value of life; *justam*—practiced by; *asvargyam*—that which does not lead to higher planets; *akirti*—infamy; *karam*—the cause of; *arjuna*—O Arjuna.

TRANSLATION

The Supreme Person [Bhagavan] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

PURPORT

Krsna and the Supreme Personality of Godhead are identical. Therefore Lord Krsna is referred to as "Bhagavan" throughout the *Gita*. Bhagavan is the ultimate in the Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman or the impersonal all-pervasive spirit; Paramatma, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavan, or the Supreme Personality of Godhead, Lord Krsna. In the *Srimad-Bhagavatam* this conception of the Absolute Truth is explained thus:

vadanti tat tattva-vidas tattvam yaj jnanam advayam
brahmeti paramatmeti bhagavan iti sadyate.

"The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramatma, and Bhagavan." (*Bhag.* [1.2.11](#)) These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun's surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun's surface is further advanced. And one who can enter into the sun planet is the highest.

Ordinary students who are satisfied by simply understanding the sunshine—its universal pervasiveness and the glaring effulgence of its impersonal nature—may be compared to those who can realize only the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramatma feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the *bhaktas*, or the transcendentalists who have realized the Bhagavan feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

The Sanskrit word *Bhagavan* is explained by the great authority, Parasara Muni, the father of Vyasadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavan. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Krsna can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahma, Lord Siva, or Narayana, can possess opulences as fully as Krsna. Therefore it is concluded in the *Brahma-samhita* by Lord Brahma himself that Lord Krsna is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavan, known as Govinda, and He is the supreme cause of all causes.

*isvarah paramah krsnah sac-cid-ananda-vigraha
anadir adir govindah sarva-karana-karanam*

"There are many personalities possessing the qualities of Bhagavan, but Krsna is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." (*Brahma-samhita* 5.1)

In the *Bhagavatam* also there is a list of many incarnations of the Supreme Personality of Godhead, but Krsna is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

*ete camsa-kalah pumsah krsnas tu bhagavan svayam
indrari-vyakulam lokam mrdayanti yuge yuge*

"All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Krsna is the Supreme Personality of Godhead Himself." (Bhag. 1.3.28)

Therefore, Krsna is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Krsna expressed His surprise with the word *kutas*, "wherefrom." Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as *Aryans*. The word *aryan* is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Visnu, or Bhagavan, and they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Aryans. Although Arjuna was a *ksatriya*, he was deviating from his prescribed duties by declining to fight. This act of cowardice is described as befitting the non-Aryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity to become famous in this world. Lord Krsna did not approve of the so-called compassion of Arjuna for his kinsmen.

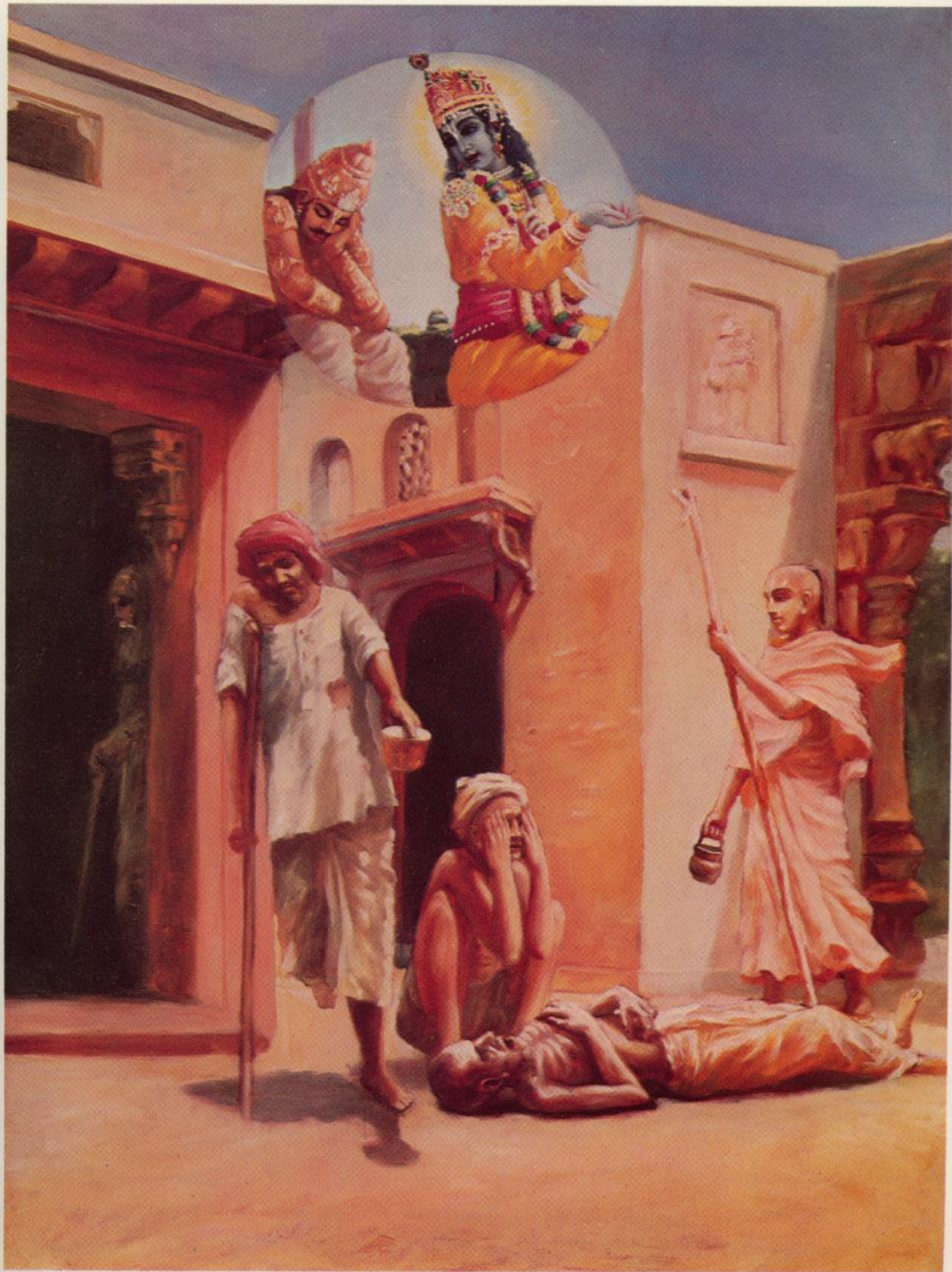


Plate 8 The Blessed Lord said: "The wise lament neither for the living nor the dead." (p.21)

Chapter 2: Contents of the Gita Summarized

TEXT 11

sri-bhagavan uvaca
asocyan anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah

SYNONYMS

sri bhagavan uvaca—the Supreme Personality of Godhead said; *asocyan*—that which is not worthy of lamentation; *anvasocah*—you are lamenting; *tvam*—you; *prajna-vadah*—learned talks; *ca*—also; *bhasase*—speaking; *gata*—lost; *asun*—life; *agata*—not past; *asun*—life; *ca*—also; *na*—never; *anusocanti*—lament; *panditah*—the learned.

TRANSLATION

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

PURPORT

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, you are talking like a learned man, but you do not know that one who is learned—one who knows what is body and what is soul—does not lament for any stage of the body, neither in the living nor in the dead condition. As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.



Plate 9 As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. Just as a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones. (p.28)



Plate 10 The body changes, but the soul remains the same. Although there are many movie frames, when seen consecutively they appear as one picture. Similarly, although one's body is changing at every second, it appears to be the same body. (pp.24-25)

Chapter 2: Contents of the Gita Summarized

TEXT 13

*dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati*

SYNONYMS

dehinah—of the embodied; *asmin*—in this; *yatha*—as; *dehe*—in the body; *kaumaram*—boyhood; *yauvanam*—youth; *jara*—old age; *tatha*—similarly; *dehantara*—transference of the body; *praptih*—achievement; *dhirah*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—deluded.

TRANSLATION

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

PURPORT

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamentation by Arjuna on account of death, neither for Bhishma nor for Drona, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhishma and Drona, being noble souls, were surely going to have either spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature—both material and spiritual—is called a *dhira* or a most sober man. Such a man is never deluded by the change of bodies. The Mayavadi theory of oneness of the spirit soul cannot be entertained on the ground that spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable.

As confirmed in the *Gita*, the fragmental portions of the Supreme exist eternally (*sanatana*) and are called *ksara*; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same—fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul who is present in each and every individual body and is known as the Paramatma, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Sri Krsna. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Krsna, and Krsna is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (*maya*), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of *maya*, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Krsna is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgotten soul deluded by *maya*.



Plate 11 Kṛṣṇa and the living entity are seated within the same body just as two friendly birds are seated on the same tree. (pp.28-29)

Chapter 2: Contents of the Gita Summarized

TEXT 22

*vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi*

SYNONYMS

vasamsi—garments; *jirnani*—old and worn out; *yatha*—as it is; *vihaya*—giving up; *navani*—new garments; *grhnati*—does accept; *narah*—a man; *aparani*—other; *tatha*—in the same way; *sarirani*—bodies; *vihaya*—giving up; *jirnani*—old and useless; *anyani*—different; *samyati*—verily accepts; *navani*—new sets; *dehi*—the embodied.

TRANSLATION

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

PURPORT

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in the previous verse.

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The *Vedas*, like the *Mundaka Upanisad*, as well as the *Svetasvatara Upanisad*, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Krsna) is simply watching His friend. Of these two birds—although they are the same in quality—one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Krsna is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another or from one body to another. The *jiva* soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master—as Arjuna

agreed to do by voluntary surrender unto Krsna for instruction—the subordinate bird immediately becomes free from all lamentations. Both the *Katha Upanisad* and *Svetasvatara Upanisad* confirm this:

*samane vrkse puruso nimagno
'nisaya socati muhyamanah
justam yada pasyaty anyam isam asya
mahimanam iti vita-sokah*

"Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties." Arjuna has now turned his face towards his eternal friend, Krsna, and is understanding the *Bhagavad-gita* from Him. And thus, hearing from Krsna, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna's lamentation.

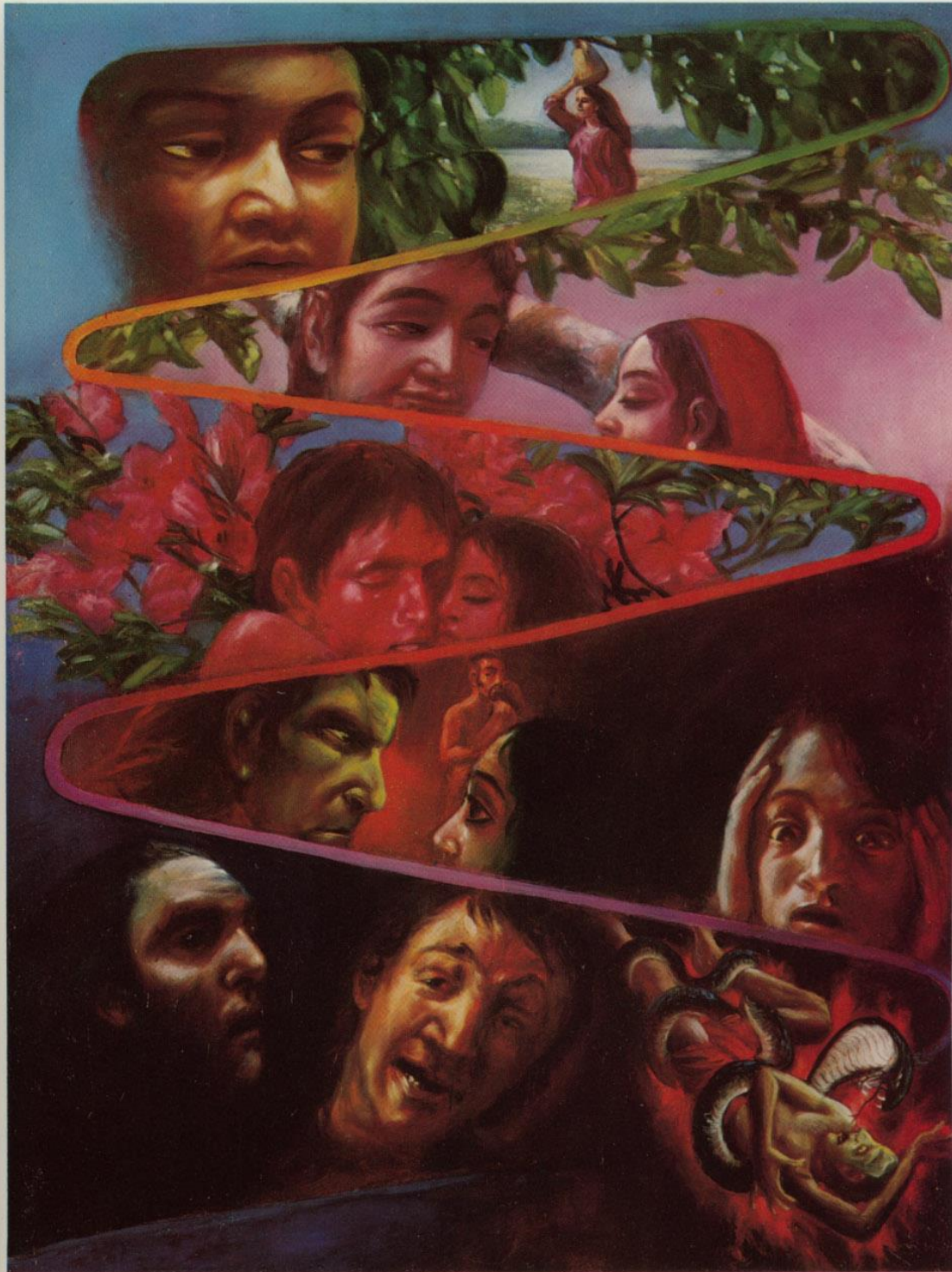


Plate 12 While contemplating the objects of the senses, a person develops attachment for them. From such attachment comes lust, then anger, illusion, bewilderment of memory and loss of intelligence, and then one falls down into the material cycle of birth and death. (pp.39-40)

Chapter 2: Contents of the Gita Summarized

TEXT 62

*dhyayato visayan pumsah
sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate*

SYNONYMS

dhyayatah—while contemplating; *visayan*—sense objects; *pumsah*—of the person; *sangah*—attachment; *tesu*—in the sense objects; *upajayate*—develops; *sangat*—attachment; *sanjayate*—develops; *kamah*—desire; *kamat*—from desire; *krodhah*—anger; *abhijayate*—becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

PURPORT

One who is not Krsna conscious is subjected to material desires while contemplating the objects of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Siva and Lord Brahma—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Krsna conscious. Lord Siva was deep in meditation, but when Parvati agitated him for sense pleasure, he agreed to the proposal, and as a result Kartikeya was born. When Haridasa Thakur was a young devotee of the Lord, he was similarly allured by the incarnation of Maya Devi, but Haridasa easily passed the test because of his unalloyed devotion to Lord Krsna. As illustrated in the above-mentioned verse of Sri Yamunacarya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Krsna consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.